# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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## MISCELLANEOUS EXTRACTS.

Among our advertisements is the notice of a Sermon lately delivered by the Rev. Mr. NORTON, of Weymouth, on the duty of *Religious Toleration*, &c. To every lover of the genuine spirit of christianity, it will be found a truly edifying and instructive discourse. The following extract, in relation to *Heresy*, is from the APPENDIX to this discourse.

*Manifest Heresy.*] The Greek word rendered *heretic*, does not necessarily imply a false opinion or doctrine; but a *sect* or *party*, without determining whether the opinions that it holds are true or false. St. Paul uses the word, in speaking of a party, which was regarded as *the most orthodox* in the Jewish church. "My manner of life," said he to Agrippa, "know all the Jews, which knew me from the beginning, that after the most straitest *sect*," or *heresy* "of our religion, I lived a Pharisee." A heretic, then, in the language of apostolic times, was one who was either a leader or follower of any sect or party, *whose doctrines* might be *true* or *false*. But as the christian sect or heresy embraced the doctrines taught by Christ and his apostles, it is to be considered as "grounded in *the truth*." An *heretic*, of course, belonging to this sect, must have been *truly orthodox*. But whoever denied Christ, or departed from the doctrines of the christian heresy, denied Jesus was the Christ of God, departed from the apostles, and withdrew himself from "the communion of the saints," was regarded, and with good reason, as an heretic, in the bad sense of the word. Such was the heretic who is mentioned, and whose character is described Tit. iii. 10, 11: such "a man, after the first and second admonition, was to be rejected" by the faithful brethren. Such a man was "subverted and sinned, *being condemned of himself*." He *wilfully* acted against the christian doctrine, and denied himself to be christian. All this is implied, it is believed, in his *subversion, sinning* and *self-condemnation*. Having thus virtually excommunicated himself, and no longer regarding himself as a christian, he was no longer to be regarded as a christian by the adherents to christianity. They were, however, to admonish him, and to repeat the admonition; with the view to reclaim him from his apostacy, to the christian faith. But in case their labours of love should prove unsuccessful, they were then to reject him, and to maintain no familiar and intimate intercourse with him. Such a process with, and treatment of a heretic, are perfectly reasonable, benevolent, and christian-like. And thus should christian churches, in our times, conduct towards heretics, if any such characters are to be found.

Heretics, so called, since the apostolic age, have borne but little resemblance to the character of the apostle's heretic. They have, generally, been men *of the most correct sentiments, purest morals*, and *holy lives*. Such were the Waldenses, and men similar to them in character and speculation, by whatever name they are distinguished. These faithful witnesses for the truth, were, in the dark ages of the church, reproached with the opprobrious name of heretics, by the reputed orthodox church. And this cry of heresy against them, was only a prelude to the cruel persecutions which followed. For their heresy, many thousands, if not millions of them were despoiled of their goods, driven from their habitations, barbarously treated, and put to death, in its most frightful forms. Such also was the character of *the heretical martyrs* whose pure and magnanimous souls, were wafted to heaven in *fiery chariots* from the plains of Smithfield, by *the tender mercies* of *the orthodox Mary*. Such, in many instances, were the heretics who, since the days of that zealous religionist, have sustained every indignity, privation, torture, and even death itself, for opposing *the orthodox faith of the popish church*. And such have been many of the heretics, in subsequent periods, who have been hated, and separated from their company by the orthordox; and have by the orthordox, been reproached as "symbolizing with deists and pagans." These same heretics, however, were not thus treated because they derided Christ, or because they rejected his religion: but because they believed him to be, *not a mere name* or *distinction*, or *office*, or an *undefinable somewhat*; but the Son of God, the brightness of his glory, and the express image of his person; and because they expressed more reverence for, and attachment to his religion and authority, than to the authority of uninspired men, and for a religion of their devising. But should this statement be expressed in terms too unfavourable to the orthordox, let the statement be so modified as to represent the heretics in question as believing according to the above statement, and as having been evilly entreated, for no better reason than for their thus believing.

Let reputed heretics, in our times, maintain their integrity; and in view of the patient and heroic sufferings of their predecessors: arm themselves with christian fortitude, meekly to imitate their example in suffering, should circumstances make it needful. In the mean time, let their orthodox brethren, who regard their religious opinions asimminently dangerous, discover *so much* of the christian temper, as to attempt, in the meekness of wisdom, and with bowels of love, to convince and reclaim them from their supposed errors.—But let not *the cry of heresy*, from the mouth of zeal *without knowledge*, induce any christian church to excommunicate from their fellowship, men, who, professing a firm belief in the inspired scriptures, give no other proofs of *heresy* than an *unblemished character* and *christian deportment*. Let them take diligent heed to themselves that they regard the authority and example of Christ; lest a more awful condemnation come upon *them*, than they may injuriously pass upon their supposed *heretical brethren*.

### *On the Spread of Unitarian Christianity.*

The following letter from the late MRS. CAPPE, to the editor of the Christian Reformer, cannot fail of being interesting to our readers.

SIR, *York, August 9th*, 1820.

The interesting account in the last number of the Christian Reformer, [pp. 217—224] of the spread of Unitarian principles in various parts of the United Kingdom, encourages a hope that the time may not be distant when the active, benevolent Committee of the Unitarian Fund, may be able to extend their salutary efforts to propagate what they most justly consider as gospel truth in common with the Baptists and many other Christian sects, in distant countries where the pure light of that gospel has never yet shone.—The necessity and importance of this has been more strongly impressed upon my mind, by the recent perusal of the affecting memoir of the late Rev. Henry Martyn, a man of first-rate talents, active benevolence, the deepest piety and most profound humility. He fell a victim to the plague in his journey to Constantinople, after having endured the severest privations and greatest hardships in his route from Bengal, and during his stay in Persia, for the purpose of correcting his translation of the Scriptures into the Persian language.

But whilst we bear the highest testimony to the almost unparallelled excellence of this exalted character, we may be allowed to regret that his zeal was not always according to knowledge. He tells us, that when conversing with Nawaub Bahir Ali Khan, a very sensible, liberal man, who asked him what were the first principles of Christian religion, he replied, "The atonement, the divinity of Christ, the corruption of human nature, regeneration and a holy life," p. 298.—And again, speaking of the Mooderis, Moollah Aga Mahommed Hassan, whom he describes as a very sensible, candid man, Mr. Martyn says, that he had nothing to find fault with in Christianity but the divinity of Christ: and adds, that it was this doctrine which he found exposed him (Mr. Martyn) to the contempt of the learned Mahometans, but that the more they urged him to give it up, the more he felt its necessity, and rejoiced and gloried in it.

These extracts are a mere specimen of the hindrances to the spread of the gospel among the eastern literati, recorded in this volume, by erroneously "teaching for doctrines," not the pure word of God, but "the commandments of" fallible "men," as treasured up in Articles and Creeds. On this account I more particularly rejoice that the Committe of the Unitarian Fund seem to have a plan in contemplation in unison with the hope I have ventured to express in the beginning of this letter, and it is my intention to take an early opportunity of sending a small sum to the worthy treasurer to be entered as the aged widow's mite.

Although the pious Unitarian missionary would doubtless, in common with others, have many formidable obstacles to encounter, yet he would surely possess one pre-eminent advantage: in his creed there would be nothing to which a learned adversary could reasonably object, and it is a great step towards success, that the various eastern languages are now so much better understood than formerly, and especially that the Scriptures are already translated into many of them. Let us not then, Sir, be "weary in well doing," but, firmly relying on the words of an apostle, comfort ourselves with the cheering belief, that "in due time we shall reap if we faint not."

CATHERINE CAPPE.

The following short address to parents, is from the preface to a work, by Rev. SAMUEL BROWN, entitled "*Lectures to children and young people in a catechetical method.*" It was published at Birmingham, Eng. in 1738.

"Guard with great care against educating your children in *the narrow spirit and principles of a party*. This will sour their minds, contract their love, and perhaps make them bigots through life. Let them know they must be disciples of Jesus Christ, and of him only; that their religion is to be taken from his gospel, and from that only; and not from man, or any assembly of men, how great or good soever their names be. When fathers and tutors educate youth in the *school of a party*, insist chiefly on *party points*, and declare for a few uncharitable principles, a set of little opinions, which they dictate with an air of seriousness and a decisive tone, this is apt to make great impressions on youth, to produce ill effects in future life, and has proved very unhappy for the church and the world.

"Let your children know that religion is a *nobler thing* than sectarian bigotry, dry opinions, and a fruitless faith; that it lieth in the image of God on the soul, a likeness to God and Jesus Christ in justice, kindness, and charity; that it consisteth in heavenly dispositions, devout affections, rectitude of spirit, purity of soul, and universal goodness."

* * * * *

"Parents take more pains to teach their children the *doctrines* than the *duties* of religion, though the doctrines are revealed for the sake of the duties; that they are more careful to instruct them in the abstruse and darker, than in the plain doctrines of christianity, though these are always the most important; that they too much neglect *duties to men*, and those inward, virtuous tempers which are the spring of these duties; though duties to men who need our love and service, are as strongly insisted on in Scripture, as duties to God who needs them not; that they insist too little on the *general* truths in religion, the being, perfections, and providence of God, the evidences of Christianity, the authority of the Scriptures, the immortality of the soul, a future judgment,—and insist more on *particular* truths before their children are well established in these general ones."

### *On the impropriety of teaching children to load their memories with what they cannot comprehend or understand.*

"Perhaps you intend, says Dr. WATTS, that your sons and your little daughters should learn arithmetic as they grow up, toward the business of human life. Why do you not teach them this art of numbers the same way as you teach them religion, if you think it is the best for their instruction and profit? Why are they not set to learn by heart in their infancy, the definitions and the rules of Addition, Subtraction, Division, and Proportion? You may as well say, they will understand them in time, they will learn the meaning of them when they come to years of discretion.

"No, my friends, you are all wiser and have more reason than to trifle at this rate in other parts of knowledge which you would bestow on your children. You endeavour to make them *understand* what they learn by heart, whensoever you think them fit to begin that part of learning. And why should the noblest knowledge, even that of religion, be taught them in so *irrational* a manner? Why must they be forced to get into their memories such a number of religious sentences and phrases so many years before they can grasp the meaning of them, or so much as guess at the sense?"

### DREAD OF INQUIRY.

Sone Christians are afraid of inquiry, lest it shouldlead them to a change of opinions: but what is this but a fear of truth? And yet truth, whatever and with whomsoever it may be, is for every man's advantage, and error must be always in some degree prejudicial.

There is not a shadow of excuse for the dread of investigation; for if the mind possess a conviction of its own infallibility, or of the infallibility of the Church, or of the Pope, inquiry is necessary to ascertain that the conviction be well-founded. The conviction is, if it be unfounded, grossly presumptuous; and if it be well-founded, examination will confirm it. As, with regard to mysteries, it is very properly said, that we must use our reason to find out how many and what they are, so it may be argued that it is every Christian's duty to be inquiring, if it be only to discover where inquiry is needless and may cease.

Persons that are conscious of an apprehension of the effects of investigation have the best reason in the world for suspecting the soundness of their faith. A moderate Calvinist said the other day to an Unitarian neighbour, *I sometimes shut up my Bible, afraid of reading on, lest I should become an Unitarian*. Now was not this a confession that he was fearful of being what the Bible commands him to be? And is not such a sentiment quite unworthy of a Christian, and especially of a Protestant, whose maxim is, *To the Law and the Testimony?* Is it not, in fact, a resolution to prefer the "traditions and commandments of men" to "the word of God?"

Yet this believer may quote a high example, no less an one than an English Protestant Bishop. "Honest *Will Whiston*" testifies under his hand, as he expresses it, in his "Historical Memoirs of Dr. Samuel Clark," p. 142, that he once exhorted Bishop *Smalridge* "to write a little book, to recommend a fair and impartial review of Christian Antiquity," and that his lordship answered, "with great emotion of mind and body,——*Mr. Whiston*, I DARE NOT EXAMINE, I DARE NOT EXAMINE. *For if we should examine and find that you are in the right, the Church has then been in an error for so many hundred years.*"

The bishop was right as a political Churchman, for if the Church must be maintained in its present state at all hazards, it is certainly folly to recommend or allow inquiry.

But it is another question, what answer a Christian will hereafter give to his great Master, when called upon to explain why he called him *Lord, Lord*, but suffered *other* Lords, (Athanasius, Calvin, Wesley, &c.) to *have dominion* over him?

History and observation of mankind justify Christ's remonstrance with the Jews, [John vi. 44,] HOW CAN YE BELIEVE, *who receive honour one of another, and seek not the honour that cometh from God only?* *Chr. Reformer.*

*Extracts from Morier's Second Journey through Persia; by which some parts of Scripture are illustrated.*

### THE VALLEY OF THE ANGEL OF DEATH.

After we had passed the Salt Desert, we came to the *Malek-el-Moat dereh*, or the Valley of the Angel of Death. This extraordinary appellation, and the peculiar nature of the whole of this tract of land, broken into deep ravines, without water, of a dreariness without example, will perhaps be found forcibly to illustrate that passage in the prophet Jeremiah, ii. 6: *A land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passeth through, and where no man dwells.* "A land of the shadow of death," which has given rise to much speculation, according to Harmer, will, perhaps, be deemed an allegorical expression, alluding, like the Persian appellation above-mentioned, to the danger of traversing so intricate a tract, and the death that must ensue if lost in it.

### A PUBLIC AUDIENCE.

Some time after this, the ambassador had his public audience, when we saw the king in great splendour. He was decked in all his jewels, with his crown on his head, his *bazubends*, or armlets, on his arms, seated on his throne. We approached him bowing after our own manner, but the Persians bowed as David did to Saul, *who stooped with his face to the earth, and bowed himself;* (1 Sam. xxiv. 8;) that is, not touching the earth with the face, but bowing with their bodies at right angles, the hands placed on the knees, and the legs somewhat asunder. It is only on remarkable occasions, such as that abovementioned of Mirza Abul Hassan Khan, that the prostration of the *Rouce Zemeen*, the face to the earth, is made, which must be the *falling upon the face to the earth and worshiping*, as Joshua did. (Josh. v. 14.) Stated distances were fixed for taking off our shoes: some of the ambassador's suite, being obliged to take theirs off at a considerable distance from the king, whilst others whose rank gave them more privilege, kept theirs on until near to the stairs which led into the room. As the Persians allow to their monarch a great character of sanctity, calling him the *Zil Allah*, the shadow of the Almighty, they pay him almost divine honours. Besides, making the *Ziaret*, as before stated, the taking off their shoes implies that the ground which surrounds him is sacred; and this circumstance will illustrate what the captain of the Lord of Hosts said unto Joshua. *Loose thy shoe from off thy foot, for the place whereon thou stanaest is holy.* Josh. v. 15.

The throne upon which the king sat was ascended by steps, upon which were painted dragons. It is surrounded by a balustrade, and the whole of it, which is overlaid with fine gold, beautifully enamelled, we were told, cost one hundred thousand tomauns. The throne of Solomon was ascended by steps—*there were stays on each side of the sitting place;* and, what is its principal feature of resemblance, was *overlaid with pure gold.* II Chron. ix. 17. 18. Pp. 172. 174.

### *Manchester College, York.*

The thirty-fifth Annual Meeting of the Trustees of this Institution was held at the Cross Street Chapel Rooms, in Manchester, on Friday the 3d August last.

The Divinity Students in the College, during the past session, were fifteen in number, all on the foundation. Six of these have entered upon the duties of their profession as Protestant Dissenting Ministers. The funds of the institution have of late been considerably increased, so that the trustees felt themselves authorised to add £500 to the permanent fund.

### PRESBYTERIANISM IN IRELAND.

The Oct. number of the Monthly Repository (lately received from England) contains an address of the Presbyterian Committee of Dublin and Belfast, to the Presbyterians of Ireland and Scotland, relative to the duty and means of improving the state of religion among the Presbyterians of Ireland.

The introduction of Presbyterianism into this kingdom forms a very remarkable epoch in the history of Ireland. Before the accession of James I. to the English throne, the province of Ulster was the most barbarous and uncivilized portion of the British empire. The cultivation and improvement of this province were objects of peculiar importance to King James, during the whole of his government; and the success with which he accomplished his patriotic designs for its advantage, reflects perhaps the brightest distinction upon his reign. The main instrument which he employed to effect his benevolent purposes, was the settlement of colonies of Presbyterians from Scotland. These introduced agriculture, manufactures, habits of industry, and attention to moral obligations, and above all, a practical knowledge of the Word of God. The effect of their settlement was, that in a very short period the province of Ulster, which had been the most turbulent, unprofitable and vexatious portion of Ireland, became the most peaceful, industrious and productive.

The encouragement held out by the British government, during the reigns of James, to Scotch Presbyterians to remove to Ireland, was so strong, that wherever they formed congregations, their ministers were placed on a par with the Episcopal clergy, and were put in possession of the tithes of the parishes where they collected their flocks. Many eminent ministers of the General Assembly were deputed by that body, or invited by the Scotch settlers, to become the stated pastors of the Presbyterians in Ireland.—The zealous and indefatigable labours of the Scotch Presbyterian clergy, were eminently useful in the culture of a rude and ignorant people, in promoting public tranquility, and the general diffusion of moral and religious principles.

Under such auspices, and while maintaining such a connexion, the Presbyterian interest in this island has been, generally considered, for two centuries, in a progressive state. Although it suffered severely in the dreadful massacre and rebellion, in the year 1641, and although, during the government of Cromwell, it was deprived of its parochial emoluments, on account of its attachment to the royal cause, it revived speedily after the Restoration. Charles II. though an enemy to Presbyterians in Scotland, was a friend to Presbyterians in Ireland.—Under his government, they not only enjoyed toleration and protection, but their ministers obtained pecuniary support from the crown. This support was modified and enlarged under various succeeding monarchs; till, in the reign of our late gracious Sovereign, an arrangement was made, by which the ministers of our church receive from government a liberal and permanent stipend which, together with the contributions of their

respective congregations, places them on a footing of comfort and respectability.

The Presbyterian connexion in Ireland comprehends the Synod of Ulster, the Synod of Munster, and the Pyesbytery of Antrim, which are equally recognized by government, and are eligible to each other's churches. There is besides a large and respectable Synod in connexion with the Associate Synod of Seceders in Scotland, who also receive encouragement and support from government, but who are unconnected with the three other bodies enumerated. The Synod of Ulster is gradually increasing, and has at present about 200 churches under its care.—The Synod of Munster, (including some scattered congregations in Leinster and Connaught) which, like the Synod of Ulster, was formed of Presbyterian settlers from Scotland and England, and supplied in many instances with ministers from the General Assembly, has been for many years on the decline. At one period it comprehended no fewer than forty-five congregations; of those we have to state, with feelings of unfeigned regret, that only nine now remain. The causes that have led to this decay of the Presbyterian interest, within the bounds of the Synod of Munster, are too tedious to be dwelt upon here; but we have every reason to believe the decline is not hopeless.

Very rigorous exertions are now making for the purpose of restoring the depressed churches in the Synod of Munster. Considerable funds have been contributed for the support of missionaries; and preachers have been sent out into the different districts, and are cordially and joyfully received.

The following obituary notice, from the Monthly Repository, will no doubt be interesting to our readers from the relation in which the subject of it stood to the celebrated Mr. Gilbert Wakefield.

"OCT. 8, 1821.—ANNE, the wife of CHARLES R. AIKIN, surgeon, of Broad-street Buildings, London.

This lady was the eldest daughter of the late Rev. Gilbert Wakefield. Her docility and excellent natural talents encouraged her father to bestow unusual pains in cultivating her understanding and literary taste. Under the paternal instructions of so distinguished a scholar, the classical productions of Greece and Rome, in their original languages, were by degrees communicated to her, not for the purpose of ostentation, but for the acquisition of habits of steady application, of refined taste, and of those high principles of moral duty which the great ethical writers of the ancient world so impressively inculcate. She possessed, also, the inestimable advantage of having daily before her, in the person of her father, a living and revered example of the most scrupulous veracity and conscientious inflexibility in the performance of his duty, qualities which, while they exposed him to many privations, obtained for him the warm attachment and active service of those who were worthy to be his friends.

In these circumstances her childhood and early youth were passed, and by these a character might have been expected to be formed high-toned and highly cultivated indeed, though not necessarily possessed of that amenity which forms the joy and delight of domestic life. Nature, however, had kindly endowed her with a timidity of temper which rendered her wholly averse to all kinds of display, while the attacks of severe headache, to which she was constitutionally subject, habituated her to uncomplaining endurance of bodily pain, and of frequent disappointment of those gay anticipations of pleasure so fascinating to the mind of youth.

At length arrived the evil days when the exasperation of political party, aggravated by the relative situations of this country and France attained its height. A pamphlet was published by Mr. Wakefield which, although at any other time it would have provoked no animadversion, and even at that time might have been safely and magnanimously overlooked, was pursued with a vindictive activity on the part of the agents of government, which soon consigned its author to two years' imprisonment in the county jail of Dorchester. The domestic establishment of Mr. W. at Hackney, was necessarily broken up by this event, and Mrs. Wakefield, with her two daughters, removed to Dorchester. Here, among strangers, and in circumstances rendered doubly hazardous by their unprotected situation, and by the obloquy with which the imputed disloyalty of Mr. W. was visited, the subject of this memoir was inured to the practice of those maxims of moral prudence, of self-control, of christian forbearance, so difficult of attainment, so inestimable when attained. A visit of some months at Liverpool now succeeded, where, in the cheerful and cultivated society of friends, whom her noble and amiable disposition most fondly attached, she regained the natural elasticity of her spirits; and joining her father, on his liberation from confinement, became again the grace and delight of the now re-united family.

While the future plans of Mr. Wakefield remained still undetermined, while the congratulations of his friends were still flowing in, the disease had commenced which, in a few days, separated him forever from all earthly concerns. The effect of this fatal reverse, of this sudden and irretrievable calamity on a heart like his daughter's, overflowing with filial attachment, is too sacred a subject for words to describe. She sought and found consolation where alone it is to be found, in the performance of her duty, in the sure promises of religion.

In about two years after the death of her father, she became the wife of Mr. C. R. Aikin, and thus was associated to a family which had for many years been connected with her own by the ties of mutual friendship.

Never did an union take place between parties better fitted—by suitableness of age, of temper, of mental cultivation, and of moral habits, to contribute to each other's happiness and mutual improvement. During fifteen years that this endearing connexion subsisted, the happiness that she conferred and received as a wife, a mother, a friend, and the mistress of a family, was as great as the circumstances of human nature permit, alloyed only by a state of body never very robust, not unfrequently the cause of suffering to herself, and sometimes of serious apprehension to her friends. It is difficult to describe the warm affection felt for her, even by those who were only occasionally in her company, without appearing to adopt the language of panegyric rather than of truth; but he who pens these lines, her brother by marriage, an inmate in the same house with her during ten happy years, and honoured with the confidential friendship of herself and of her husband, will not be deterred from stating, in a few plain words, the summary of her character.

Her religious opinions were, for the most part, those of the Unitarian Christians. Her piety was a deep influential feeling, the result of reverence, of love, and of confidence towards the great Author of every good and perfect gift, constantly guiding her actions, seldom requiring to be clothed in words. Her conduct and conversation were always regulated by the most perfect sincerity and scrupulous veracity, blended with so much kindness and good manners, delicate taste and good sense, as attached to her the affectionate good will of her friends, her aquaintance and her domestics in an uncommon degree. The cheerfulness and evenness of her temper, the matron modesty of her demeanour, and even that very timidity, the result of her bodily constitution, made her the darling of al whom she honoured with her friendship, and those who knew her the most perfectly, loved her the most. How great the love was which her children and her husband felt for her—who shall estimate?—or the amount of the loss which they have sustained? Sacred be their sorrows, great their consolation; for over such as her the second death has no power!"

The Archbishop of Paris, Cardinal Talleyrand de Perigord, who died lately at the advanced age of 85, was created Cardinal and Archbishop of Paris in 1817. Born of an ancient family, he is said to have united the dignity of rank with Christian humility, and the gravity of the prelate with the purity of the priestly character. His fidelity to the House of Bourbon, which was finally rewarded by the highest ecclesiastical preferment, was tried and found unalloyed during the adversity of his sovereign, to whom in his character of grand almoner, he remained attached during his exile, and with whom he returned to France in 1814. By his death Louis XVIII. will have a mitre, and his Holiness a Cardinal's hat to dispose of. In looking over the list of the sacred college, we find a great proportion of the members of very advanced ages. His Holiness is upwards of 79; the Cardinal Archbishop of Pirra, 85; the Cardinal Archbishop of Sienna, 81; the Cardinal Archbishop of Parma, 81; the Cardinal Archbishop of Langres, 83; and several others are about 80. The youngest is the Cardinal Rodolph, John Joseph Reinier, Archduke of Austria, who most likely, will wear the tripple crown long before he reaches the age of the present Pope.

*Burning of Widows.*

This atrocious superstition begins at length to arouse the attention of the British in India, and to excite the interference of the public authorities. Three instances are related of British officers having interposed with courageous humanity to prevent these religious murders. A pamphlet has appeared, entitled, "Remarks on the Immolations in India; and particularly on the Destruction of 1528 Females, Burnt or Buried Alive in Bengal, in the years 1815, 1816 and 1817; as authenticated by a copy of the official returns now in England; with various Arguments to prove that these Immolations may be safely and easily suppressed."

We learn with pleasure that Ram Mohun Roy, the celebrated Hindoo reformer, has exerted himself zealously in this cause, and published more than one Tract, in behalf of the female character.


## CHRISTIAN REGISTER.

*FRIDAY EVENING, FEBRUARY 22, 1822.*


A meeting of Calvinistic ministers has lately been holden in some part of Bristol County, for the purpose of consulting what measures it is best should be taken, to promote the welfare of the churches, and especially to prevent the further spread of the *alarming errors* of the day—(meaning Unitarianism no doubt.) It was not finally determined what course should be pursued; but the most popular plan was, that the clergymen should associate and go two and two and visit and converse with every family. We understand that another meeting is to be holden soon, at which the mode of operation is to be settled.

When orthordoxy is reduced to such an extremity as this, the friends of liberal christianity may certainly take courage. These exertions can be considered as no other than the dying struggles of Calvinism—a *monster* which has hitherto been kept alive only by the fears or mistaken piety of the uninformed, and the unworthy arts of the designing. That his final hour is come, or is fast approaching, in this country, is almost as certain as it is that the American public is a highly enlightened and well-informed community. The spirit of inquiry, in religious matters, that is awakened in New-England is the natural fruit of our free institutions, and especially of our *free schools*, and it is *now* as impossible to prevent its progress as it is to prevent the hungry man from seeking his food.—And as in the latter case, all opposition does but enrage him and increase his demands—so, to an *inquiring* community, whatever obstacles are purposely thrown out to obstruct the free exercise of thought and belief, are but as fuel added to the fire. Their tendency is to excite a more vigorous and determined purpose to search to the bottom, and expose to the light all the defects and weakness of a system which causes itself to be so deeply suspected, by such unwillingness to have its true character investigated.

On this principle, therefore, instead of endeavouring to discourage the clergymen, above alluded to, from pursuing their proposed plan of administering to their whole people an individual and particular caution against the danger of inquiring, we say rather—go on; we sincerely bid you "God speed;" for though you, perhaps, may in some cases create some temporary and local hindrances of Unitarianism, yet the final result must inevitably be the advancement of what we deem the pure truth of God. This is too advanced an age, and quite a wrong corner of the world, in which to think of any longer fettering and trammelling the minds of men; and every effort of this kind, by exciting instead of repressing injury, will only build up the cause which it aims to overthrow.

### MARINE BIBLE SOCIETY.

*The Marine Bible Society of Boston, and its vicinity* is, by its Constitution, auxiliary to the *American Bible Society*. This institution is yet in its infancy. The *first* Annual Report was made in November last. The account of money received by the Treasurer, for 1821, was 216 dollars and 72 cents. The amount expended in promoting the objects of the Society was 211 dollars and 75 cents. The American Bible Society has made a donation of 200 Bibles to the Marine Bible Society, and 100 more have been purchased.

A considerable object in the formation of this Society was, "to induce seamen to interest themselves peculiarly in the distribution of the Scriptures among their brethren. The Massachusetts Bible Society had, for years, been engaged in the noble work. But it was found that few, comparatively, of the seafaring class of the community had become members, while yet very many of this class were applicants for the bounty, and very frequently receiving it." A number of seamen have already united cheerfully in the labours of he Society, and even some who had applied for its bounty, on being told its objects and efforts, have entrolled themselves as members, and are endeavouring according to their means to advance its usefulness.

### SUMMARY.

Large subscriptions have lately been made in the western country for the establishment of a Theological Seminary in *Tennesee*. Rev. Robert Hardin spent four months in Tennesee and Alabama in collecting subscriptions,—and Rev. Austins Dickinson devoted seven months to the same purpose in Mississippi and Louisiana. Subscriptions have been obtained to the amount of 34,498 dollars, payable in five years in annual instalments—beside 921 dollars and 43 cents in money. We are not told where the institution is to be located.

Mr. Knill an English preacher at St. Petersburgh, being desirous of connecting a charity school with his congregation, prepared a petition to the prime minister Prince Galitzin for permission. This coming to the knowledge of the Emperor, he appointed Mr. Knill superintendant of the school with a salary of 2000 rubles,—1000 rubles also for the master annually, and a donation of 5000 rubles to commence the institution.

A prince of one of the Camoro Isles between the coast of Africa and the Island of Madagascar, was not long since cast away on his passage to mecca to visit the tomb of Mahomet, and was finally carried to the Cape of Good Hope in a vessel bound to England. While waiting there for a coveyance to his native island, he applied himself assiduously to the study of the English language. He is highly partial to the English and desirous that his countrymen should acquire their language. On his return home he was accompanied by Mr. Elliot, lately from England, in the capacity of preceptor to the prince, and Missionary to the inhabitants of the island.

The New Testament has been lately translated into the language of Greenland, from Luther's version, by the German Missionaries in Greenland. The British and Foreign Bible Society have offered to print it, and the manuscript has been sent to England for publication.

The New Testament was, some time since, printed in the Esquimeaux language, and has been presented to the natives at Okkak and Nain in Labrador. and accepted by them with much gratitude. Many of the children and grown persons at these places can read. The people voluntarily began a collection of seals and blubber for the purpose of making some compensation for the Bibles they receive.

The *Baron de Campagne* of Basle, Switzerland, has made a donation of six hundred and sixty-four dollars to the American board of Commissioners for Foreign Missions.

The whole amount of subscriptions in Philadelphia, for the benefit of the Orphan Asylum, is said to be *forty thousand dollars*.

FOR THE CHRISTIAN REGISTER.

"For wherein thou judgest another, thou condemnest thyself: for thou that judgest dost the same things." It is not unfrequently the case that men commit the same errors, against which they severely inveigh: they often notice, in the conduct of others, inconsistencies, which pass unheeded in their own; and they will sometimes even condemn bigotry and intolerance in others, while they are under such misguided influence themselves.

Being in company with a neighbouring clergyman not long since, among various topics of conversation, he informed me that two of his church had lately left his communion and become baptists. He said that he had no objection to their being baptised by immersion; if they were convinced that such was the true mode, as they had a perfect right to enjoy their opinion on the subject; but he lamented to see them so intolerant and uncandid towards his church, from which they had lately seceded—refusing to commune with her, and not deigning to acknowledge her as a church. He saw no reason why they should leave his church: though they preferred baptism by immersion, still they could have remained within the pale of congregationalism and received the sacrament from his hand as before. He did not think that their scruples about infant baptism and sprinkling did by any means disqnalify them for congregational fellowship.

Now this very man who could so readily discern the inconsistent conduct of these baptists, has for a number of years lived beside two clergymen of Unitarian faith, with whom he has no ministerial fellowship, notwithstanding one of these gentlemen has frequently sought it. His scruples about ministerial intercourse are, doubtless, of the same character of those which influenced the behavior of those baptists, and rest on a foundation equally slender, unsupported by scripture and sound sense. And may we not reply to him in his own language, that he has an undoubted right to the enjoyment of his speculative opinions, but we lament to see him so uncandid as to sacrifice the greatest of christian virtues at their shrine? Although he differs from those gentlemen about some articles of faith, yet we see no just ground for his refusing ministerial intercourse, since they are regular ministers of the New Testament. He accuses others for making a mode of baptism a barrier to christian communion, and may not others retort the same censure on him for making a faith in a doctrine, which nobody can understand, an essential condition of ministerial fellowship?

Men are not often found to be intolerant, except they are maintaining some favourite opinion; it is this which prevents them from feeling the beam in their own eye, though it does not in the least hinder their seeing the mote that is in their brother's. And when we see them so devoted to some favourite doctrine as to trifle with love and fellowship, those sacred things of the gospel, in defending it, we may expect *to see them straining at a gnat and swallowing a camel.* Thus, in the present instance, we behold a man astonished at the unchartiable behaviour of others for making certain modes and rites essential to christian fellowship: but this very man does prescribe a standard of fellowship to his brethren. He wonders that the baptists can reject him, since he professes to follow the same Master, has been baptised into the same spirit, and celebrates the same redeeming love: and truly he may wonder; but does he not give occasion for others to wonder and pity? Because some of his brethren do not precisely agree with him on some points relating to the person of Christ and the extent of his mediatorial work, treats them as being unworthy of christian regard. Are not they advancing the same cause, encouraged by the same promises and looking forward with the the same hopes? Ah, the man forgets that he is tenacious of some favourite dogma, as the baptist he condemns, is of his.

It is devoutly to be wished that Christians of different sects and opinions would learn to rest the standard of fellowship, where the Bible has placed it. *Grace be unto all those who love the Lord Jesus Christ in sincerity.* This is language that cannot be easily misunderstood. It purports, I think, that the terms of Christian fellowship and communion ought to run as parallel as possible with the terms of salvation. PASTOR.

### *Massachusetts Legislature.*

Our last account of the doings of the Legislature come down to Feb. 17. We have now room only for a simple statement of the different acts that have been passed.

*The following bills passed to be enacted:*—To regulate the Pocasset Manufacturing Company—To regulate the passway of fish in Beaver Pond in Dracut—To incorporate the Mount Hope Manufacturing Company—To incorporate the Methuen Manufacturing Company—The Ware Manufacturing Company—The First Universalist Church in Cambridge—and the Trustees of Mount Carmel Lodge.

MONDAY, FEB. 11.—*The following engrossed bills passed to be enacted:*—An act relative to the Wolcott Woollen Manufacturing Company—relative to the Essex turnpike corporation—and to the Andover and Medford turnpike corporations—also to amend an act incorporating the Baptist Missionary Society.

FEB. 13—15.—*Bills passed to be enacted:*—To incorporate the Chester turnpike—the Dedham Worsted Factory—the first Baptist Society

in Holland—to alter and establish the times of holding the Courts of Probate in the county of Middlesex—To establish the Lexington Academy—To establish the town of West-Bridgewater To explain the incorporation act of the town of Hanson—To establish the Gloucester Canal Corporation.

FEB. 19.—*Passed to be enacted:*—A bill to incorporate the trustees of the Ministerial fund in the town of Marshfield—To unite J. Barker and others to the Universalist society in Weston—To repeal the act regulating the size of bricks.

A resolve passed authorising the building a new fence on the easterly and northerly side of the State House yard.

Bills for the better support of public worship. and for ascertaining what shall constitute a legal settlement in any town in this state, were referred to the next legislature.

## *Congress of the United States.*

The bill for the apportionment of representatives, after long occupying the attention of the house, and occasioning much debate was finally passed fixing the ratio of representatives at *one* for every *forty thousand*. The vote stood on this occasion, yeas 100, nays 58.

The bill for the establisbment of an uniform system of bankruptcy, has been much discussed, and met with many warm advocates and opponents, but at the last dates remained undecided.

Considerable time has been taken up in the senate, in considering the the claim of the Marquis De Maison Rouge to certain lands in Louisiana. [*The claim is thirty square leagues.*] It was finally determined to refer the claim to the decision of the judiciary of the United States.—Though Congress has of late been busily occupied, but very little business has been finished.

It appears by documents lately laid before Congress, that the *exports* from the United States during the year ending Sept. 1821, exceeded the *imports* in the same time, by the sum of two millions and four hundred thousand dollars.

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The President of the United States has made known to the public that a treaty of peace and amity has been concluded at Algiers between the United States of America, and the Dey and Regency of Algiers. By the second article of this treaty it is agreed that no tribute under any form or name whatever, or on any pretext, shall be required by the Dey and Regency of Algiers, from the United States of America. Provision is made that if any Christians held in bondage at Algiers shall escape to any American vessel, they shall not be given back, nor shall any pay be required for them. The consuls and agents of both nations have liberty to celebrate the rites of their own religion in their houses, without molestation; and may travel in security by land or sea, wherever convenience may direct. There are various other salutary provisions of the treaty, which it is highly honourable as well as advantageous to the American government to have obtained.

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In the London Morning Chronicle for November 16 is a long editorial article, on the subject of a Government prosecution of the *Durham Chronicle*. The prosecution was occasioned, it seems, by disrespectful language in the editor, towards the clergy of Durham, for omitting the customary marks of respect, on receiving the account of the Queen's decease.

The Morning Chronicle thinks the prosecution highly impolitic on the part of government, inasmuch as it is likely to lessen the friends of the church. In remarking on the great increase of Dissenters, and the comparative decrease of the friends of the establishment, he observes, "it is little more than a century since DEFOE calculated the whole number of Dissenters in England, and Presbyterians in Scotland, at about one ninth part of the members of the Church of England. The Church of England will now, it is feared, be found in a woeful minority.—At the time when DEFOE wrote a considerable portion of the Scots were Episcopalians. Sir John Sinclair, in his statistical state of Scotland, now makes the Presbyterians there 1,663,524, and the Episcopalians only 32,000. In England, the latter, at no distant period so comparatively numerous, have experienced of late years a very great diminution, and a prosecution is of all measures the least likely to arrest the evil."

It is stated in the late English papers that accounts have lately been received, by the way of New SouthWales, from Pitcairn's Island, lat. 25. 58 S. long. 130,23 W. We are told that "the offspring of the noted Fletcher Christian, (one of the mutineers of the ship Bounty,—see Christian Register Sept. 21 p. 24.) were living there in undisturbed security, and apparently blessed with every possible happiness. Contentment, joy and innocence pervaded the little colony, and evil had not yet sullied their sky."

MR. REED.—The *Clerical Anecdote* in your paper of the 25th ult. contains a trifling inaccuracy in regard to the poor widow. The dollar was offered her as stated, but she confessed she was not at that time in circumstances to need it. She had been poor, and should she be reduced to distress again, she hoped the society would consider her. At that time she was willing the dollar should be given to some other person, who needed it more than she did. All this occurred before it was known what her religious sentiments were.

Some years have passed since the occurrence. This is sufficient apology for the error. It is presumed the writer of that anecdote would be happy to correct this mistake.

AN INHABITANT OF P——.

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*Treatment of Debtors in Ceylon.*

The mode of treating debtors in this island, is particularly singular and severe. The first step taken, is to strip the debtor of his clothes and a guard is set to watch him. If, after a little time, he does not pay, a large stone is put upon his back, and he must carry it about until his creditor is satisfied. Sometimes they put several heavy stones upon his back, and he is obliged to carry them about until the debt is extinct. Another severity often practiced by the creditor, is putting thorns between the naked legs of his debtor, and obliging him to walk about with them. Frequently the creditor will go to the person indebted to him, and say he will poison himself unless he pays him directly. Instances have occurred of such threats being put in execution, and the debtor, who is considered the cause of his creditor's death, also forfeits his life.

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DOMESTIC AND FOREIGN SUMMARY.

The Legislature of Maine has, the present session granted an act of incorporation for a School or academy at Gardiner to be called the GARDINER LYCEUM. The object of the institution is, to afford instruction in mathematics, mechanics, navigation, and those branches of natural philosophy and chemistry, which are calculated to make scientific farmers and skilful mechanics.

A proposition has been made, and some active measures are in operation for the construction of a canal from the harbour of New-Haven (Con.) to the northern boundary of the state through the town of Farmington.

A notorious counterfeiter by the name of Leverence, has lately been apprehended in New-York. Eight or nine thousaad dollars in forged bills, were found in his possession.

The Portuguese ship Mariana Flora, lately sent into this port by the U. S. schr. Aligator, has been restored to the owners by a decision of Judge Davis in the District Court.

According to the statement of the Secretary of war, lately submitted to Congress, the number of persons placed on the pension roll, agreeably to the act of March, 1818, who had been engaged in the revolutionary war, amounted to 17,730; of this number, 11,392 have been continued under the act of May, 1820, and 2,329 dropt therefrom under said act; and the number of original claims admitted since the 1st of May, 1820, is 679. *Repertory.*

The house of Mr. *Job Litchfield*, of Scituate, (Mass.) was consumed by fire between 2 and 4 o'clock on Sunday morning last. The fire was discovered by Mrs. Powers, the housekeeper, just in time to enable her to escape from the flames. Mr. Litchfield, aged 70, and his wife, aged 88, perished in the conflagration.

A large quarry of Oil Stone, of an excellent quality, is said to have been lately discovered on Memphremagog lake, in the northern part of Vermont. It is by some propounced equal to the best Turkish Oil Stones.

The duties accruing on the goods entered at the custom house at New-York, during the six first days of February, are reported to have exceeded a million of dollars.

The Humane society of Massachusetts have presented a large gold medal to Capt. Henry Atwood of the brig Draco, of this port, and other suitable rewards to his seamen, for their humane exertions in saving Capt. Wm. Fortune, his mate and nine seamen from perishing on the wreck of the British brig Woodman, on the 6th Jan.

The Lutheran Church, Court House square, Savannah, has been opened as *a permanent place of worship for Seamen*, and a minister of the gospel engaged to officiate therein regularly.

The Rev. BENNET TYLER of Southbury (Con.) has been elected President of Dartmouth College.

In 1790 the number of Post-Offices in the Unised States was only 75. In 1818 the number had increased to 3618.

*Slave Trade.*—The correctional tribunal of Marseilles, on the 11th of Dec. tried captain Quoniam, accused by the Public Prosecutor of having trafficed in negroes. *He was condemned to the confiscation of his ship and cargo, and to the forfeitare of his occupation.* Salem Gaz.

*France*—The French clergy consists of 3 cardinals, with appointments valued at 90,000 francs: 9 archbishops and 41 bishops, 921,198; royal chapter of St. Dennis, 200,000; 109 vicars general and 416 canons, 867,500; 2885 parish priests, 2,940,000; 26,152 inferior officiating ministers, 15,500,000; about 1000 vicars with 3500 *binages*, i. e. where mass is said twice a day, 1,840,000; 2216 diocesion bourses (a sort of fellowship) and 1218 demi bourses, 940,400; 183 pastors of Calvinists, and 174 do. of Lutherans, 485,000. Of these there are 18 bourses and 36 half bourses.

*Monument to Copernicus.*

A colossal monument is to be erected at Warsaw, in honor of Nicholas Copernicus, (born at Thorn, in 1473, and died 1543,) on an elevated base, in bronze, representing the philosopher in an antique costume and sitting upon an antique chair. He is to hold a celestial globe in one hand, and in the other the MS. of his system. This monument is to be erected by the voluntary contributions of the nation.

By the latest accounts from Calcutta, it is stated, that there is a perfect state of tranquillity and peace from Ceylon to Nepal, a region embracing a population of one hundred millions.—This is a state of things unknown before in any period of the history of Hindostan.

It is found, by a late census, that Calcutta contains a population of nine hundred thousand.

*The Jews.*—There are, it is said, six million five hundred and ninety eight thousand Jews in the world; 3000 of whom live in the United States; one million in Poland; half a million in Germany, and fifty thousand in England; the remainder are scattered over the whole civilized world. In the days of Solomon, the number of Jews did not exceed seven million.

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By the ship Sally Ann, which arrived at this port on Saturday, news has been received foom Smyrna, as late as Nov. 25. In the Daily Advertiser of the 12th inst. are given some translations from a paper published at Smyrna. By these we learn that the state of affairs there has been quite disturbed, for a number of months past. On the 20th and 21st of November a dreadful scene of outrage took place, in which as many as three hundred persons were massacred. It is stated that Constantinople was tranquil.

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MEXICO.

By accounts lately received at Washington, from Mexico, it is stated that a Regency had been established, at the head of which was O'Donoho; that the Bishop of Puebla was the second Regent, and Iturbide the third Regent.

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Papers have been received at New-York from St. Domingo, as late as Jan. 16, and contain official accounts of a voluntary union of the towns in the eastern part of St. Domingo with the Haytian Republic. President Boyer, it is said, is marching with 10,000 men towards the city of St. Domingo, with the view of securing the whole of the island under one government.

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On the 4th of September last, the Emperor of Russia passed an Edict establishing the boundaries of navigation in the neighborhood of the Russian territories on the North-West coast of America. We extract the two first sections of the Edict as giving a general view of the character and object of the regulations.

"SECT. 1. The pursuits of commerce, whaling and fishery, and all other industry, on all islands, ports and gulphs, including the whole of the North West coast of America beginning, from Behring's Straits to the 51st degree of North latitude; also from the Aleutian islands to the Eastern coast of Siberia, as well as along the Kurile Islands from Behring's Straits, to the South Cape of the island of Urup, viz: to the 45th degree 50 min. northern latitude, is exclusively granted to Russian subjects.

"SEC. 2. It is therefore prohibited to all foreign vessels, not only to land on the coasts and islands belonging to Russia, as stated above; but also to approach them within less than a hundred Italian miles. The transgressor's vessel is subject to confiscation, along with the whole cargo."

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## *Removal.*

The Office of the CHRISTIAN REGISTER, is removed from Congress-street, to the chambers over No. 47 MARLBOROUGH-STREET, CORNER of FRANKLIN-STREET, nearly opposite the Marlborough Hotel. Entrance the first door on Franklin-street.

Subscriptions are received at the Office, or at Cummings & Hilliard's, No. 1 Cornhill. Communications may be left at either of the above places, or with the editor, No. 3, Newbury-place. New subscribers who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

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MARRIED,

In this town by the Rev. J. G. Palfrey, Nathaniel P. Russell, Esq. to Miss Hannah Dawes, daughter of Samuel Hammond, Esq.

By the Rev. Mr. Ballou, Mr. Martin Packard to Miss Mary Powers.

By Rev. Mr. Lowell, Mr. John A. Lowell, merchant to Miss Susan C. Lowell, only daughter of the late Francis C. Lowell, Fsq.

Mr. Thomas Lord merchant, to Miss Frances J. Dutch.

In Salem, Mr. Peter Edgerly to Miss Vesta Boynton.

In Hartford, Mr. Samuel Bowles, one of the editors of *The Times*, to Miss Huldah Deming.

In Pepperell, Dr. Nehemiah Cutter to Miss Mary Parker.

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DIED,

On Wednesday, John Roulstone, aged 17, son of Capt. John Roulstone, and a member of the Freshman Class in Harvard University. Relatives and friends are invited to attend his funeral, at his father's house, No. 14, Essex-street on Saturday next, at 3 o'clock, P. M. Such of his classmates as may find it convenient, are also respectfully invited to attend.

At Mount Lebanon, Ken. Jan. 19, *James Garrard* aged 73, formerly Governor of Kentucky.

In Charlestown, Capt. Solomon Phipps, 66.

At Brighton, England, Phebe Hassell, aged 111.

In Walpole, Mrs. Lucy Pollard, wife of David P. aged 71.

In Littleton, Capt. Francis Kidder, 70.

In Ipswich Mrs. Ann Colman, 83.

In this town, Mrs. Adeline Reynolds, wife of Dr. Edward Reynolds, aged 19—Mary Elizabeth Champney, daughter of Mr. Joseph C.—Mr. Solon Hodges, 21, son of Daniel Hodges, Esq. of Western, (Mass.)—Miss Elizabeth Southerland, 25, eldest daughter of Mr George S.

In Cambridge, Miss Rebecca Waterhouse, 66.

In Charlestown, Mr. Josiah Bemis, 67.

In Shirley, Mr. Jonas Page, 71.—In Salem, James, son of Mr. James Rrooks. 19—Mr. Jonathan Roberts, 65.

In Gloucester, Mrs. Hannah Collins, wife of the late Daniel Collins.

In Worcester, Mr. Thaddeus White, 23.

In Portsmouth, Samuel P. Chamberlain.

In Nantucket, Mrs. Hepsabeth Mitchell, consort of the late Richard Mitchell, 82.

In Haverhill Ms. Mr. John Whiting, 94. He was one who assisted at the taking of Louisburg; and he was also with Gen. Wolfe at the seige of Quebec.

At Coventry (Con.) David Hale, Esq. aged 60.

In Brighton, Miss Mary Livermore, daughter of Jonathan Livermore, Esq. aged 25.

In Weymouth, Mr. Nathaniel Richards, 80.

In West-Bridgewater, Mr. Alpheus Howard, 47.

In Dorchester Mrs. Lydia Crane, widow of the late Abner Crane, Esq. of Canton.

In Liverpool in December last, Mr. Joseph Atkins, aged 24, of Truro Mass. 2d officer of brig Elizabeth, a worthy young man, endeared to his friends and acquaintance by his amiable disposition and manly conduct.

On Friday the 13th of April last, at *Bombay*, after many years of severe bodily affliction, in the 48th year of his age, Lieut. Col. Frederick Walter Gifford, Commandant of the Garrison at that place; an old and meritorious officer, greatly respected and beloved both in public and private life for his estimable qualities.

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IN the Press at the CHRISTIAN REGISTER Office, and will be published soon, "*Testimonies of* DR. WATTS *in favur of Christian Charity and Religious Inquiry.*" It will be a tract of about 12 pages, and will be afforded at about two dollars per hundred, or twenty-five cents per dozen.

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## Christian Observer.

JUST published, by J. W. INGRAHAM, Franklin Avenue, Court-Street, the *Christian Observer* for July; and also the *Gospel Advocate* for January and February.

*Contents of the Christian Observer for July* 1821.

RELIGIOUS COMMUNICATIONS.—On Religious Depression (continued from p. 338.)—Necessity of maintaining the Intelligibility of Scripture.—Literal Version of several Texts.—On the Mysteries of the Holy Trinity.—Family Sermons; No. CLI. On 1 Kings viii. 66. Our Civil Privileges and Duties.—On the Performance of the Church Service.

*Miscellaneous.*—Present State of the Slave Trade (concluded from p. 360.)—History of the Seneca Indians.

*Review of New Publications.*—Sumner's Sermons on the Christian Faith and Character.—Chalmer's Discourses on the Application of Christianity to the commercial and ordinary Affairs of Life (concluded from p. 383.)

*Literary and Philosophical Intelligence.*—Great Britain—New Works—Beneficial Influence of the Black Substance in the Skin of the Negro—Exotic Plants.—Cambridge—Edinburgh School of Arts.—Poland,—Egypt—Discovery of the ancient City of Meroe.—Cape of Good Hope—Discovery of an Animal supposed to be the Unicorn of Scripture.—List of New Publications.

*Religious Intelligence.*—Bishop's College, Calcutta.—British and Foreign Bible Society.—American Baptist Missions.

*View of Public Affairs.*—Foreign—St. Helena: Death of Bonaparte.—France.—Turkey.—Domestic—Coronation of his Majesty.—Prorogation of Parliament; Address of both Houses on the Slave Trade.—Answers to Correspondents.

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## Gospel Advocate.

*Contents for Jan.* 1822.

*Theological.*—To the Patrons of the Gospel Advocate.—Remarks on the Greek word *Nomos.*—On the Creed.—Sermon; No. X. On 1 Tim. iv. 12. Delivered at the Admission of three Gentlemen to the Order of Priesthood.—Letter from a Clergyman on the Nature and Evidences of Conversion.—Remarks on an Enlightened Zeal.—On the Necessity of Missionary Exertions.—On the Orthography of the word Diocese.—Poetry—To the wild Amaranth.

*Religious Intelligence.*—Journal of the General Convention—Theolocical Seminary.—Standard Book of Common Prayer; Missionary Society; Bishop White's Address.—New Jersey—thirty-eighth annual Convention.—To Correspondents.

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*Contents for December*, 1821.

*Theological.*—Examination of John vii. 17.—The Consolation of Religion.—Sermon on John iii. 14, 15.—On the neglect of kneeling at Church, where the Liturgy requires it.—Notice of Ward's Farewell Letters.—Extract from Hooker's Discourse on Justification.—Domestic Religion.—Prayer for Autumn, from Erasmus, (original.)—Missionary Plantations.—Bishop Chase's Circular Letter.—Poetry—Address from an Instructress to her Pupils, on the day of public Thanksgiving.—Extract from the Mesiah, translated from the original German of Klopstock, (continued from p. 353.

*Religious Intelligence.*—Domestic—Ordination and Institution of Rev. Isaac Boyle.—Consecration of Zion Church, Manchester, Vermont; Ordination at Manchester; Resolutions of the Society at Manchester.—Foreign—Church Missionary Society; twentieth Report.—Missionary Register—Society for Propagation of the Gospel; Church Missionary Society; Lutheran Missionaries.—London Missionary Society—twenty-seventh Report; Receipts and Expenditures; State of the Funds.—To Correspondents.—Errata.

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PROPOSALS FOR PUBLISHING, BY SUBSCRIPTION,

SERMONS,

*By the most eminent Divines in Europe and America,*

ON THE ADVANTAGES AND BLESSINGS OF

PEACE.

IT is intended to comprise in a small volume, for the use of families, the Sermons of *Toulmin, Hall, Chalmers, Bogue, Burder, Fox, Channing, Parish*, in which the pleas of Reason, Humanity and Religion, are urged with great eloquence in favour of PEACE; and against the multiplied evils and ruinous tendency of *War*.

The work will be published in a duodecimo volume of about three hundred and fifty pages, and delivered to subscribers at seventy-five cents, in boards.

The profits of the sale will be applied to the use of the Peace Society.

The friends of Peace may now have an opportunity of gratifying themselves, and promoting the cause most dear to them, by subscribing for the Sermons above mentioned

☞ Subscription papers are posted in most of the bookstores in town, and in the hands of the members of the Peace Society.

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## *Christian Disciple.*

JUST published by Messrs. WELLS & LILLY, Court-Street, the *Christian Disciple* for November and December.

## POETRY.

The following stanzas are from different numbers of the Monthly Repository. From the signatures, as well as from internal evidence, they seem to have been from the pen of the same author.

EVENING.

Calmly in the evening hour
All the earth reposes now,
Silence rules with gentler power,
Watching from the mountain's brow
The exhausted world;—'tis still
As if death were present—all
But the unwearied waterfall,—
But the breezes on the hill.

Wrapt in clouds th' Eternal One
Still maintains His awful seat;
Clouds and darkness are His throne,
Storms and thunders at His feet.
Yon illuminated arch,
Planet, sun and falling star
Shedding beams of splendour far—
Light His ever-glorious march.

Fain my heavenward dreams would rise
To those holy precincts trod
By the Ruler of the skies—
Lighted by the fires of God.
Where the lamps of Eden burn,
Where the sun of Eden glows,
There my spirit shall repose,
Thither shall the pilgrim turn.

Sometimes from that holy place
Heart-disturbing visions come,
Doubts and terrors and distress,
Saddening fears and thoughts of gloom.
These are earthly! let them fly
At the dawn of heav'nly light,
For a sun of glory bright
Soon shall fill eternity.

Moral beauty then shall stand
Perfected in heavenly strength;
Joy shall find its farther-land;
Peace its own abode at length.
In *one* love, *one* law, *one* faith,
All shall then united be
'Neath *one* common Master; he,
He hath vanquish'd sin and death.

Land of light and land of love!
Let thy glories streaming fair
From that radiant Sun above
Light us and protect us here!
Lord! the future's veil withdraw,
That thro' mists of dark'ning time
We may see heaven's heights sublime:
Even as Moses Canaan saw.

Lord! O let Thy kingdom come;
Come in all its holiness;
Be it our eternal home,
Place of refuge from distress,
Seat of hope and sum of bliss,
Bright with all the light of heaven,
World to which more joys are given
Than the sorrows felt in this?

INFINITE GREATNESS OF GOD.

Could I mount on seraph's wing
To Thy throne of heavenly light,
Could I like archangels bring,
Holiest offerings, pure and bright:
Could I songs of Cherubs sing,
Veil'd before thy dazzling sight;
I might lift mine eye to thee,
Thought-absorbing Deity.

I am but a child of day—
Shadow of mortality;
Born—as 'twere but yesterday,
And to-morrow doom'd to die;
Like a dream I pass away.
Source of being! how shall I
Seek Thy high and holy throne,
Great, unutterable One?

HYMN.

Father! whose benignant ear
Ever to the prayers attending
Of the humble worshipper,
Whether from thy house ascending
Or from nature's solitude—
Every voice devoutly blending,
We address thee, wise and good!
At thy holy altar bending.

Thou our fathers' God and ours!
Teach us all to love and fear thee:
Lead us through life's varied hours
Fix'd on heaven and ever near thee.
When our little task is done,
May our children still revere thee.
So thy work shall hasten on
Till assembled worlds shall hear thee.

THE DOVE AND THE STRANGER.

*By Dmitrier, a Russian poet.*

*Stranger.*—Why mourning there so sad, thou gentle Dove?

*Dove.*—I mourn, unceasing mourn, my vanish'd love.

*Stranger.*—What, has thy love then fled, or faithless prov'd?

*Dove.*—Ah no! the sportsman murdered him I loved.

*Stranger.*—Unhappy one! beware! that sportsman's nigh!

*Dove.*—O let him come or else of grief I die.

This is transcribed from Bowring's *Specimens of Russian Poetry*, and sent for insertion in the Christian Register, by one who remembers to have read, more than forty years ago, a little poetical dialogue entirely similar; the beginning of which is not distinctly recollected, but the conclusion was in these words:—

*Stranger.*—"Do you not fear the fowler's shot
Your blood like her's may spill?

*Dove.*—Oh no! for if he kills me not,
Incessant sorrow will."

Perhaps this may fall under the eye of some one who can furnish the *whole, and name the Author.*

## MISCELLANY.

From the Monthly Repository.

Sir, *Lewes, December* 5, 1820.

The biography of the great, the wise and good, has been uniformly received by every class of readers with lively interest and avidity; and, if the value of any additional testimony to the worth of departed excellence may be estimated by the veneration which that excellence has justly excited, the following private one in favour of the piety of the great and good Dr. Franklin will, I presume, be not unacceptable to the perusers of your valuable Miscellany.

J. JOHNSTON.

To Mr. Viny, Blackfriars' Road.

*Philadelphia, May* 5, 1790.

MY DEAR SIR—

"Though I am almost exhausted with writing letters, I will not let this opportunity pass without one for my friends at Blackfriars.

"As bad news flies swift, if it is important, I suppose my letter will not be the first information you will have of Dr. Franklin's death. Yes, we have lost that valued, that venerable, kind friend, whose knowledge enlightened our minds, and whose philanthropy warmed our hearts.—But we have the consolation to think, that if a life well spent in acts of universal benevolence to mankind, a grateful acknowledgment of Divine favour, a patient submission under severe chastisement, and a humble trust in Almighty mercy, can insure the happiness of a future state, our present loss is his gain. I was the faithful witness of the closing scene, which he sustained with that calm fortitude which characterized him through life. No repining, no peevish expression ever escaped him, during a confinement of two years, in which, I believe, if every moment of ease could be added together, the sum would not amount to two whole months.—When the pain was not too violent to be amused he employed himself with his books, his pen, or in conversation with his friend; and upon every occasion displayed the clearness of his intellects and the cheerfulness of his temper. Even when the intervals from pain were so short that his words were frequently interrupted, I have known him hold a discourse in a sublime strain of piety. I say this to you because I know it will give you pleasure; for what but piety, which includes charity, can we carry into a future state of happiness? 'Whether there be tongues, they shall fail, whether there be knowledge, it shall vanish away;' but love to God and to his creatures, which is certainly what the apostle meant by charity, 'never faileth.'

"I never shall forget one day that I passed with our friend last summer. I found him in bed in great agony, but when that agony abated a little, I asked if I should read to him; he said, yes; and the first book I met with was Johnson's Lives of the Poets. I read the life of Watts, who was a favorite author with Dr. F.; and, instead of lulling him to sleep, it roused him to a display of the powers of his memory and his reason: he repeated several of Watts' Lyric Poems, and descanted upon their sublimity in a strain worthy of them and of their pious author. It is natural for us to wish that some ceremonies had accompanied that religion of the heart which I am convinced Dr. F. always possessed: but let us who feel the benefit of them continue to practise them, without thinking lightly of that piety which could support pain without a murmur, and meet death without terror.

"I will not apologize for filling my paper with this subject. I could not find one more interesting. The public transactions of his life, and the honours paid to his memory, you will hear by other means." "MARY HEWSON."

*On keeping Children from the company of Children.*

He that formed man and knew best what was in him, and what he was made for, *saw that it was not good that he should be alone.* This single line, or sentence, confutes the volumes of glowing declamation in favour of solitude, or total abstraction from the world. To man, the social state is the natural state; it brightens his intellects, expands his heart, strengthens his weakness, and multiplies his enjoyments; whereas habitual solitude tends to narrowness of heart and sourness of temper. Not that it is good to be always in company. That opposite extreme which so many have run into, is quite as bad as the other. The solitary being who shuns all company, and the empty flutterer, who finds no enjoyment out of company, are alike wide of the true mark; which is a due mixture of intervals of well-spent solitude, with the business and duties and enjoyments of social life.

As Zoologists tells us, "It has long been observed that those races of animals who live in societies, and unite their efforts for the attainment of one common end, exhibit a great superiority of intellectual faculties over those which lead a life of solitude and seclusion: and the observation applies equally to the small as to the larger animals; although among the insect tribes the distinction is most strongly marked." Is has also been noticed by careful observers, that the gregarious races of animals, in many instances, evidently learn of one another, and so become more sagacious, and more expert in their operations, by reason of their living in a social state. Young singing-birds, for example, are known to improve in voice and skill, by listening to the notes of an old and experienced songster.

In human beings, the social affection seems to be nearly coeval with the first dawn of reason. An infant, not unfrequently has been seen to leap with joy in its mother's arms at the sight of another infant; reaching out its little hands to embrace the stranger. Emulation, also, is the like early growth. Infants, that have small children constantly about them, learn to walk and to speak, earlier than those that are confined altogether to the company of men and women. Equally true is it, that children enjoy themselves better for being much in the company of their equals. Moreover, it increases the growth and strength of their minds, improves the faculties of their bodies, and furnishes them with a sort of information highly necessary to their childish years.

How much children learn from children, is beyond account. It is true, in this way, they learn some things which they must be made to unlearn. But that is not so bad as to deaden their faculties and make mopes of them, by debarring them altogether from the society of those of their own age. There is a mixture of good and evil, as in all other human affairs, so also in any system of education which human wisdom can devise; *that* being the most eligible one, in which the good most clearly preponderates: and, upon this principle, to suffer children to enjoy the company of children, and at the same time to keep a watchful eye upon them, is a much better way than wholly to immure them, as some parents have done, either from pride, or through fear of contamination.

No topics have become more trite, than those relating to the comforts, benefits and blessings, of society: topics that have been the standing theme from time immemorial; and been treated of so often, and in some instances so ably, as almost to preclude the possibility of adding a single thought altogether new. There is one important particular, however, which seems to have been less heeded than the rest; and that is the *salutary restraints* which well-regulated society imposes upon its members: I mean not the restraints of law, but merely those of opinion.

If there be persons who care not at all what any think of them, their minds are either far above, or far below the natural feelings of humanity. Indeed it is more than doubtful whether any person of this description exists, unless amongst the vilest and most abandoned. It is human nature to love esteem and abhor reproach; and, for this reason, no law has so general influence over civilized man, as the law of *decency;* inasmuch as it governs the external conduct, or the manners of even those who have little or no regard for moral principle. A sense of shame is one of the most powerful checks upon the atrocious vices which society deems scandalous; so that decency of manners in society is owing not so much to its laws, as to public sentiment, or the authority of opinion.

How happens it that they who emigrate from places in which public sentiment is decidedly in favour of the virtues and the decencies of life, and settle themselves down in a solitary situation, or among neighbours of corrupted sentiments; how happens it, that often they are so changed, so strangely degenerated in their morals and manners? The reason is, that they have lost, or thrown off, what had been the main check upon their behaviour. As they are no longer under the stern, scrutinizing eye of virtuous society, they no longer scruple to indulge freely the irregular propensities of their minds and hearts,

There are those in private life, who are capable of doing nearly, if not quite as much good, as can be done by legislators and magistrates: they are persons possessed of great or considerable wealth. In *our* country, there is no one thing that confers so much weight of personal influence as riches. The rich have a matchless influence upon the morals and manners of society. They are looked up to; they are imitated; in things pertaining to manners, they take the lead, and have considerably the direction. Happy were it, if their influence was always directed to shame vice and make virtue fashionable.

*ANCIENT COIN.*

It is stated in the Hampshire Gazette, that a Roman coin, of a date about 150 years before the christian era, has been found in Tennessee, near one of the ancient fortifications.

The object of the statement seems to be to convey the idea that this coin was one which was dropped there at the time the fortifications were erected. But as no circumstances are related to render this notion plausible, we have a right to conclude that it was recently dropped there by some virtuoso travelling the country.

If the coin were really found under circumstances indicating that it had been left there at the time the fortifications were erected, a fact so highly interesting to the American Antiquarian, ought to come with all the evidence which the accompaniment of names, dates and the particular circumstances of its discovery could give it.

All indefinite and anonymous accounts of this nature, only serve to render us sceptical, concerning accounts which perhaps are deserving of confidence.

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Since the above was in type we have found that an account of the discovery of this coin has been given in a late number of the *Port Folio.* As the account is quite circumstantial and minute, we publish it for the satisfaction of the curious.

"It has long been a desideratum with the learned to know by whom the numerous fortifications, &c. in the western country were erected. It is now in our power to add one fact that may serve to direct inquiries a little further. A short time since a cellar was dug in the town of Fayetville, on Elk river, in that state, not far from the lines of one of those ancient fortifications so common in the western states, and in the dirt was found corroded, with a kind of rust, a small piece of metal, which being disrobed of its covering was found to be a Roman silver coin, issued about 150 years before Christ, and in a good state of preservation. It is in the possession of a merchant of Nashville, and has been seen by hundreds, many of whom are antiquarians, and they are all satisfied that is a genuine coin, and one gentleman who was lately in Italy and saw the busts of the persons represented on the coin, declares the heads very good likenesses.

On one side around the edge these letters are seen:

Antoninvs avg pivs P. P. trp Cos. III.

On the other side:

Avrelis Cæsar avg P. III. Cos.

Which is construed thus:

*Antoninus Augustus Pius, princip. pontifex tertio Consule.*

*Aurelius Cæsar Augustus pontifex tertio consule.*

The marks, letters, &c. exactly agree in every particular with the probable state of the arts and history of the times, but how the coin was brought to Tennessee, is left for others to ascertain."


## New, Cheap, and Interesting Tracts.

JUST published, and for sale by Cummings & Hilliard, No, 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 3 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 8.

## Slave Trade.

OLIVER EVERETT, has for sale, No. 6, Court-street,

A REPORT of the Case of the Jeune Eugenie, determined in the *Circuit Court of the United States*, for the First Circuit at Boston, December, 1821. With an Appendix. By Wm. P. Mason, Reporter.

In the above case the Origin of the Slave Trade and the Present State of it, through the World—and the Law applicable to it, whether Municipal, or National, is fully discussed and considered.

## *Massachusetts Charitable Mechanic Association.*

APPLICATIONS to the Committee of Relief of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.

Information is requested of those who are proper subjects of this charity. Nov. 30.

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Nov. 16.

*NORTON'S SERMON.*

JUST published, and for sale at 47, Marlborough-Street, corner of Franklin-Street——*The duty of religious toleration, mutual sympathy, and fellowship, among Christians of different denominations*, exhibited in a Sermon, delivered at Weymouth, on a peculiarly interesting and important occasion, by Jacob Norton, Pastor of the North Church and Society in said town.—Published by request.

"*Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.* Jesus Christ.

*A man that is an heretic, after the second admonition, reject.* Apostle Paul.

## *To Let.*

A COMMODIOUS apartment, well calculated for, and which has for some time been occupied as a Printing-Office, in the centre of business. Inquire of John Cotton, jr. No. 47 Marlboro' St. corner of Franklin St. Possession given immediately.

Jan. 4.

## *Mr. Brooks' Address.*

JUST published, and for sale by *J. W. Burditt*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* Address delivered before the *Hingham Peace Society*, Dec. 6, 1821, by Charles Brooks, minister of the third church in Hingham."

Dec. 28.



## CHRISTIAN REGISTER,

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